# Religious....

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people will," says the Philadelphia Ledger, "be inter-ested in the answer that the Philadel-

phia Methodist Conference had in 1900 the Philadelphia Conference churches members in the whole United States in 1800. The Methodist church at Broad and Arch streets is alone worth as much money as were all Methodist churches in America in the opening year ofthe century just ended. The Methodist churches within the city limits and belonging to any one of the four conference districts have, taken together, larger annual incomes than had all Methodist churches in the

United States 100 years ago. When the last century opened there was not a Methodist benevolent soci-In 1820, when the first such socicty began operations, its income for one year amounted to \$823.04. Now it amounts to \$1,300,000 a year, and an effort is making this year to raise the sum to \$2,000,000, Methodisteducational work has been wholly the growth of the century just ended. Now there are 49,000 students in Methodist colleges, and \$31,000,000 has been amassed in

buildings and endowments. "It takes \$27,000,000 a year to keep American Methodism going - church support, missions, literature and betterments. In Philadelphia, Boston or Chicago there is no single Methodist church which has an annual income exceeding \$12,000, but in New York there are two churches which exceed these figures. One is the Madison Avenue, which financially is the largest Methodist church in America, and the other Calvary, which is the second largest. Their incomes are respectively \$39,400 and \$27,700. Yet in total outlay for education, for church support and in value of church property Methodists are the only body which can compete with the Roman Catholic, actually surpassing that body, indeed, in the value of property by \$12,000,000.

Rev. Frank Schell Ballentine, of 'hrist's Épiscopal church, Scranton, delivered an address Monday morning before Wilkes-Barre cleric on the subject of "Hebrew Parallelism and the Systematic Structure of Scripture." Mr. Ballentine is now engaged in translating the Bible into modern American form and phrase under the title of "The Modern American Bible," which was reviewed appreciatively in this journal on the 8th inst.

The speaker began by giving an account of the subject as it was first presented to his mind as a theological student in Philadelphia. From this point he gave the history of his own study of the subject and the gradual dawning of its importance upon him as means of the beauties of Biblical thought and expression.

The reading of the notes in R. G. Moulton's volume on Proverbs was the ceasion of his discovering that the Sermon on the Mount, the Charge to he Twelve and the Charge to the Seventy, and in fact wherever Our Lord in his teaching rose to any height of pathos or power, yes, in every such place, the old Hebrew parallelism became manifest and lent a beauty and majesty to the expression thoroughly in keeping with the hought and a most fitting vehicle of

For instance, note the arrangement in this well-known passage: Ask and it shall be given you

Seek, and we shall find, Knock, and it shall be opened unto you.

For every one that asketh, terriveth, He that seeketh andeth.

To Him that knocketh it shall be opened The first and fourth lines here are parallel, the second and third, the third and sixth.

Take another instance:

Give not that which is hely to the dogs. Nor cast ye your pearls before swine, Lest they trample them under their feet, And turn again and rend you.

Here the first and fourth are parallel, and the second and third. other words, it is the dogs who are apt to "turn again and rend you." It's the swine who are apt to "trample them under their feet." Again:

Our Father who art in heaven, wed be thy name, Thy kingdom come,
Thy will be done,
On earth as it is in heaven. Give us this day our daily bread, And forgive us our trespassed, As we forgive those who trespass against us, And lead us not into temptation.

But deliver us from evil. By this arrangement it is readily seen that the Lord's Prayer has just seven petitions. These petitions are divided, as is usual in the Bible, into two sections, three in the first, four in the second. But each section has just live lines. The first five lines constiluie an envelope stanza. That is, the main sense can be gotten, not only by reading straight ahead, as usual, but also by reading the first line, then the fifth line, then the second, third and fourth. In other words, the first three petitions are not three separate, absoute petitions, "Hallowed by thy name, Thy kingdom come, Thy will be done," of and in themselves. The meaning rather is, "Our Father who art in heaven, On earth as it is in heaven,

Hallowed be thy name, etc. Then in the second part it is seen that the vital thought to be kept in mind is: "As we forgive those who trespass against us." The last four petitions must be made with this thought in view as the axis about which they revolve.

Again: Take the culmination of the Sermon on the Mount:

So whoever beam these sayings of mine And does them, I will liken to a wise man, Who built his house on a rock. The rain descended,

The floods came, The winds blew They beat upon that house, For it was founded on a rock

And every one who hears these sayings And does not do them, I will liken to a foolish man Who built his house on the sand, The rain descended.

The floods came, The winds blew, They amote against that house,

And great was its fall. Here every line in the second stanza answers to every line in the first, and

HOSE who may be asking | the two form as fine a strophic and whether the churches are anti-strophic arrangement as is found losing their hold upon the anywhere else in the Bible or in the anywhere else in the Bible or in the old classic Greek Tragedians.

Mr. Ballentine showed that the variety of literature in the Bible and its beauty and grandeur is not only as more ministers in its membership, and great, but greater than any other body of literature in the world. Such idyls more members upon their rolls than as those of Ruth and Esther are fully there were Methodist ministers and as interesting and attractive as any thing in the whole body of so-called classic literature, yea, more so. Such framas as Job are much more profound and nobler than any in Shakes epare. Such an epic as Revelation sur-passes the Iliad of Homer.

The coming Bible will show by its typographical arrangement its beauties and its glories as we can not now appreciate them. The boy of twenty-five years hence will see and realize these beauties as only old and profound Biblical scholars of twenty-five years ago could do. The Bible as literature of the finest and sublimest kind will shortly be enthroned in our homes and better than all in our hearts, and no longer as a dust catcher and an ornament of our centre tables.

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The drummer evangelist, Rev. W. H. Williams, will conduct three meetings tomorrow. Two Anti-Saloon League meetings and one special revival neeting, at 10.30 a. m., in the Presbyterian church, Elmhurst. Subject, "Breaking Home Ties": 3 p. m., Methodist church, Nay Aug, subject, "The Young Man and His Company"; 7 p. m., Jackson Street Baptist church, sub-ject, "Breaking Home Ties." Mr. Williams will close his stay with the Jackson Street Baptist church next Monday night with a farewell service. Tonight he will speak for the Young Womens' Christian association of Providence. Subject, "The Young Woman and Her Company." Tuesday, aJnuary 29, he begins a week's meeting with all the churches of White Haven. February 6 to 18, inclusive, he will be with all the churches of Miners Mills and Plains. Sunday, February 10, 4 p. m., Young Mens Christian association, Wilkes-Barre. Friday, February 22, 7.30 p. m.. Methodist church Russell Hill. Sunday, February 24, 10.30 a. m., Presbyterian church, Luzerne; 7.20 p. m., Methodist church.

Two services of unusual interest will be enjoyed tomorrow at the morning and evening hours of worship in the Providence Presbyterian church. the morning service there wil be the reception of new members in connection with which the sacraments-the Lord's supper and baptism-will be celebrated. During the service in addition to the usual communion anthem by the choir the male quartette will render Bradbury's "On Olive's Brow." A large attendance of resident communicants is expected. According to the custom of that church, on the evening of saramental Sabbath, the congregation enjoys "an anthem and hymn service." Several special selections will be rendered by the choir under the direction of Choirmaster C. F. Whittemore. The service will include a brief address by Dr. Guild. The seats of that church are free at all services

### Religious News Notes.

Gospel meeting at the Young Wo man's Christian association at 3.45 p. m. All women and girls are cordially velcome.

Rev. R. S. Redelepp, the bishop's general missionary, will be at St. Luke's church on Sunday morning. He is an eloquent preacher.

Dr. Arthur T. Pierson, of New York will be in the city February 10 to 14 to hold a series of meetings. Places and hours of service will be announced

Rev. J. S. Thomas will read a paper at the Baptist pastors' conference Monday at 10,30 on "To What Extent

Should a Pastor Attempt to Control the Amusements of His People." A. V. Bower will give the second il-

lustrated address in the series at the Railroad Young Men's Christian association Sunday at 3.45 p. m. The address and pictures were both intensely interesting at last Sunday's meeting and a large audience hsould be present. All are welcome.

### Tomorrow's Services

Methodist Episcopal. Elm Park church-Prayer and praise service

at 9.30; preaching at 10.30 a. m. and 7.30 p. m. by the pastor, C. M. Giffin, D. D. At 12 m., hort Bible study in Sunday school room. Sunlay school at 2 and Epworth league at 6.50 a m. Subject at 7.30, "America's Tribute to Queen Victoria." At the Mission, 1519 Pine street, Sunday school at 9 s. m.; Epworth sague at 6.00 p. m.

Simpson Methodist Episcopal church-John B. Sweet, D. D., pastor. Morning prayers at 9.30 preaching service, sermon by the pastor at 10.30; text. Daniel xi, 32; subject, "The Triumphs of God's People." Sunday school, 12; Junior Epworth league, 2.50; Young men's meeting, 4 Epworth league, 6.50. Preaching service, sermon by the paster, 7.30; text, I Samuel avil, 45; subject. "God's Power in Life." Services each evening, Saturday excepted, of the coming week.

All sears tree. A welcome to all.

Ash Street Methodist Episcopal church—Rev.

J. R. Austin, pastor. Morning preaching service
at 10.20, subject, "A Merchandise of Something
Better Than the Merchandise of Silver"; class meeting at 11.30 a. m., J. E. Masters, leader; Sunday school at 2 p. m., E. W. Stone, superintendent; Junior league at 3 p. m., Miss Katie Hartman, superintendent; Epworth league at 6.45 p. m., George Hartman, leader; evening preach-ing service at 7.50, subject, "How to See the Light." A cordial welcome to all.

Providence Methodist Episcopal church-Meet-ing of the Brotherhood of St. Paul at 10 a. na; morning sermon at 10.30, subject "The Good Queen-Her Throne and Ours." Sunday school at 2 p. m.; Epworth league at 6.45, topic "Our League Mottoes," leader E. L. Benjamin, presi-League Mottoes," leader E. L. Benjamin, president of league. Subject of evening sermon, at 7.20, "Backshiding—Is It Possible? Is It Safe"? Nay Aug Methodist Episcopal church—Rev. J. R. Austin, paster. Sunday school at 2.20 p. m., W. M. Nixon, superintendent. At 3.30 p. m. Rev. W. H. Williams, the drummer evangelist, and district superintendent of the Anti-Saloon league, will preach the gospel; class meeting at

Hampton Street Methodist Episcopal church-Rev. James Benninger, pastor. Preaching at 10.30; subject of sermon, "How to Know God and the Effect." Class meeting at 11.30. Sunday school at 2 p. m. Junior Epworth league at 8 p. m. Senior Epworth league at 6.30, leader Mrs. B. T. Stone. Evening preaching service at 7.30; subject of sermon, "That Which Abides." Revival services every evening except Saturday. as if special value must be attached to some, A fifteen-minute song service to precede evening

while others are obscured. Asbury Methodist Episcopal church, corner DIVINE LOVE (Verses 37 and 38) .- It will be Monrey avenue and Delaware street—Rev. W. G. Simpson, D. D., pastor. Devotional meeting of the Brotherhood of St. Paul at 9.30 a. m.

Preaching, 10.50 a. m.; subject, "Genuine and Spurious Conviction Contrasted." Sunday school at 2.50 p. m. Epworth league at 6.50 p. m. Preaching at 7.50 p. m.; subject, "Soul lianger and Bread of Life." Prayer meeting Wednesday at 7.50 p. m. Business meeting of the Brotherhood of St. Paul, on the second and fourth Tuesdays of each month at 7.50 p. m. Seats free and all are welcome.

Court Street Methodist Enisconal church—G.

Court Street Methodist Episcopal church-G. Court Street Methodist Episcopal church—G. C. Lyman, pastor. Class, 9.45, O. D. DeWitt, leader. Preaching by pastor, 10.50 a. m.; Sunday school, 11.45, G. R. Clark, superintendent. Brotherhood of St. Paul, 3 p. m. Junior league, 3.30, Mrs. N. C. Williama, superintendent; Epworth league, 6.30 p. m. Preaching, 7.30. All are welcome. Seats force.

are welcome. Seats free.

Cedar Avenue Methodist Episcopal church—
Γ. P. Doty, pastor. Meeting Brotherhood of St. Paul, 9.45 a. un.; morning sermon by pastor, 10.50; Sonday school, noon; Junior Epworth league, 3.50 p. m.; Epworth league, 6.30 p. m.; evening sermon, 7.30. Special meeting Brotherhood of St. Paul Tuesday evening, Jun. 29. First German Methodist Episcopal church, Ad-ems avenue and Vine street—G. Bobilin, pastor.

Preaching services, 10.20 a. m. and 7.30 p. m. Sunday school at noon, and at 2 o'cleck p. m. at the Taylor avenue chapel. Epworth league meeting at 6.45 p. m. Prayer meeting on Thurs-

day evening.

African Methodist Episcopal church, Howard Place—Dr. D. S. Bentley, pastor. Preaching, 10.30 a. m.; subject, "Spiritual Life." Sunday school, 2.50 p. m.; 7.45, preaching service; subject, "A Christless Life." At the evening service, will for vice the National Jubilee entertainers will faver the audience with some of their selections. The troupe will give a select concert Monday evening at 8 p. m. A cordial welcome is extended to all.

#### Baptist.

Penn Avenue Baptist church-Preaching at 10.36 a. m. and 7.30 p. m., by the pastor, Rev. R. F. Y. Pierce. Morning prayers in the lower temple at 0.45; topic of morning serion, "The Handwriting on the Wall," Sunday school at Penn avenue church, 2 o'clock; Amerman mis-sion at 3.30 p. m.; Y. P. S. C. E., at 6.30; topic of evening sermon, "Many Crowns for the Queen or Coronation Day." Baptism during the evening service. Evangelistic after meeting in the lower temple following the services in the auditorium. Mid-week prayer meeting, Wednes-day evening, 7.45. The time for the return of the falent fund has been extended to Feb. 22. First Baptist church, South Main avenue-S.

Mathews, pastor. Services, 11.30 a. m. and 7.30 p. m. Subject for morning, "In Memory of Our Fiery Trial, Jan. 29, 1899;" evening, "A Queenly Woman." Sunday school, 2.30 p. m., Physical Phy

de Gruchy, D. D., pastor. Morning prayer meet-ing 9:30; leader, Brother loan Jones. At 10:30 the paster will preach; topic, "The New Birth."
At 2 o'clock the Bible school, Charles Holly,
superintendent. At 7 sharp the "Drunmer
Evangelist," who has been with us during the
week, will lead an evangelistic service. The Rev. W. H. Williams will proach. Topic, "Home Ties." The public is confinily invited to at-tend. Come. Great things are being done, whereof we are glad. Special attention is called to the after meeting.

meeting at 10; preaching by the paster at 10.30 and 7.30. Subject in the morning, "The Preparation of Religious Leaders;" in the evening, "A Good Queen." Sunday school at 11.45. Junior meeting at 3.30; prayer meeting of the senior

Green Ridge Baptist church-Morning prayer

Memorial Baptist church-W. P. Daviez, postor. Services tomorrow at the usual hours, preaching by the paster at both sessions; Bible school at 2 p. m.; subject in the evening, "The Motherly Queen"; Young People's meeting Tuesday evening.

#### Presbyterian.

First Presbyterian church—Services 10.30 a. m., and 7.30 p. m. Dr. McLeod will preach. Even-ing subject, "A Memorial Service in Honor of Queen Victoria." Strangers always welcome.

Green Ridge Presbyterian church—Rev. L. J.
Labsing, pastor; Rev. L. R. Fester, assistant.
At 10:30 a. m. and 7:30 p. m., services of worship, with sermone. Professor Charles M. Tyler,
Sunday school, 2:30 p. m.; catechetical instruc Cornell university, is expected to preach at one of these services; the paster at the other. 12 m., Bible school; 6.30, Christian Endeavor. All confially welcomed. Providence Prodyterian church-Rev. Dr. G. E.

Guild, pastor. Sucramental Sabbath service and reception of new members at 10:30 a. m.; San-day school at noon; Endeavor meeting at 6:35 p. m. Anthem and hymn service, with brief address by the pastor at 7.30 o'clock. Sumner Avenue Presbyterian church, corner 10,50 a. m. and 6 p. m., by Rev. Frank J. Milman. Morning theme, "Consecration"; Sabbath school, 2 p. m., Mr. Bezalcel Brown, superintend-

Sunday School

Lesson

for

January 27.

sible for the change in the order, which, per-

on the Tuesday preceding His crucifixion, a day

drawn together by the national interest in the

related in point of time, covering an interview of Jesus with the Pharisees. In the first part,

the cast of the mind. So here we shall have a

RIVAL SECTS (Verse 31).-There were three

sects, or, as we should now say, denominations, among the Jews in the time of Christ. One of

hese acets, the Essenes, is not mentioned in the New Testament. The other bodies the Pharisees

and the Sadducces, were more numerous and in-

trine and usage. The Sadducees represented the weaking and philosophical who sought to change Judaism and to conform it to the latest deliv-

rances in advanced thought. The Parisess held enactously to the old ways and were very strict

in their observances of the customs of Moses

were anxious to get some advantage each over

the other. It was this spirit which led to the

had been silenced in their attempted questioning

of Jesus, and the Pharisees were thereby led

o try their ability, assuming that if they sur-

TESTING QUESTIONS (Verses 35 and 56).— One of the Pharisaic party, a lawyer, that is, one well versed in the Mosaic code, was put

forward as a champion to meet Jesus in a dis-

be found superior, or that the latter might be betrayed into come statement that would display

ignorance or disloyalty. In either event be

who had risen into such popular favor and filled the land with applause would be put to confu-

sion, and they who accomplished such a victory would have the honer (Luke, x: 25). A single question was propounded, "Which is the great commandment?" The point raised had been long discussed among the learned, like those

matters which the boys introduce into their debating societies. In reality the query was ir-reverent. All of Goo's laws are important. Not

one of them may be broken (Matt. v: 19). It is not wise to grade them and arrange in classes,

The hope was that the former might

ceeded it would be to their credit among

facts we are now to consider. The Sadducces

They were widely separated in doc-

view of the Lord and another view of that see

which was most hostile to Him.

nelus it.

Our lesson is in two parts closely

The substance and form discloses

ent; Endeavor society, 7 p. m., Miss Minnie Morent; Endeavor society, 7 p. h., sine annue nor-ley, leader; Band of Hope, Tuesday evening, 7.30 o'clock; meeting of praise and song, Wednesday evening, 7.45 o'clock. A welcome to all. Washburn Street Presbyterian church—Rev. John P. Moffat, D. D., pastor. Services at 10.30

a. m. and 7.30 p. m. Bible school at 12 m.; Christian Endeavor Young People's consecration service at 6.20 p. m. Special services will be beld each evening excepting Saturday the com-ing week. They will begin at 7.30 and end promptly at 8.30. Sabbata morning the pastor will exchange with Professor W. E. Plumley, who is now supplying the Taylor Presbyterian church. The paster will preach in the evening on "Lessons from the Life of Queen Victoria."
All are welcome.
Adams Avenue chapel, New York street—The

Rev. James Hughes will take charge of the morning and evening services. At 10.33, the Lord's supper will be administered, and all Christians in the neighborhood are cordistly invited to be present at this service. At 7.31 p. m. Mr. Hughes will preach on 'The Retro-spect, the Prospect and the Resignation of a Good Christian.' Sunday school at 3 o'clock, Mr. Chandler superintendent. Mr. Hughes hopes to be able to teach the men's Bible class. Christian Endeavor society will meet at 6.45 p. m. All are invited to these services.

Taylor Presbyterian church-Rev. Dr. Moffat, Presbyterial moderator, will preach in the morning. No evening services.

#### Episcopal.

St. Laike's Parish-Rev. Rogers Israel, D. D. rector; Rev. E. J. Haughton, senior curate; Rev. M. B. Nash, junior curate. Third Sunday after St. Luke's church-7.30 a. m., hely commun

St. Luke's church - (.30 a. m., noty communion; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and sermon; 9.15 a. m., Sunday school and Bible classes

St. Mark's, Dunmore - 8 a. m., hely communfon; 10.00 a. 10., morning prayer and sermon; 7.30 p. 10., evening prayer and sermon; 3 p. m.,

school and Bible classes.

East End Mission, Prescott avenue-2 p. m., Sunday school and Bible classes; 2.30 p. m., evening prayer and sermon.

South Side Mission, Fig street-2.30 p. m., Sunday school and Bible classes. St. George's, Olyphant-2.30 p. m., Sunday school and Bible classes; 3.30 p. m., evening

prayer and sermon. St. David's Parish-Rev. Edward James Mc Henry, roctor. Celebration of the holy cucharist, 7.30 a. m.; matine, litany and sermon, 10.30 a. m.; even song with sermon, 7.30 o'clock. The Rev. Reginald Radelfie, general missionary, will preach in the evening. Sunday school, 2.30 p. na. Caurch of the Good Shepherd—Rev. F. R. Bateman, rector. Third Sunday after Epiphany. Holy communion, 7.10 a. m.; morning prayer and sermon, 10.30 a. m.; Sunday school and Bible class, 2.30 p. m.; evening prayer and ser-

mon, 7.50 p. m. Christ's cleavely, corner Washington avenue and Park street-flev, F. S. Ballentine, rector. Services 10.30 a. m., 2.50 p. m., 7.30 p. m. All seats free. All welcome.

#### Reformed Episcopal.

Grace Reformed Episcopal church, Wyoming avenue, below Mulberry street-Rev. George L. Alrich, paster. Prayer and praise service, 9.30 a. m. and 7.50 p. m., preaching by the pastor, a. m., "The Family Safeguard," Ex. 30: 142 p. m., "The Ministry of the Spirit, it can be sabbath school, 12 m.; Y. P. S. C. E., 6.30 p. tr Sabbath school, 12 m.; Y. P. S. C. E., 6.30 p. tr at 7.90 o'clock, followed by prayer meeting at o'clock. Sents free. All welcome.

#### Evangelical Lutheran.

Evangelical Lutheran-Third Sunday after Ep-phany. Gospel, Matt. viii:1-13; epistic, Rom., xii:16-91

Rev. A. L. Ramer, Ph. D., pastor. Services at 10.30 a. n., and 7 p. m.; Luther Lengue, 6 p. m.; Sunday school, 12 m.; catechetical instruction, Monday, 7 p. m.; Welczechetical instruction, Monday, 7 p. m.; Wednesday service, 7.30 p. m.; Mission band, Saturdey, 2.30 p. m. The

tion, S.45 p. m.: Luther League, Wednesday, 6.30 p. m. Zion's, Miffin avenue-Rev. P. F. Zizelmann,

pastor, Services, 10.30 a. m. and 7.30 p. m. Sunday school, 2 p. m. Christ church, Cedar avenue and Birch street-Rev. James Witke, postor, Services, 19.30 a.m. and 7.30 p. m.; Sunday school, 2 p. m. St. Peter's, Prescott avenue-Rev. John Han dolph, pastor. Services, 10.30 a. m. and 7.30 p.

m.: Sunday school, 2 p. m. Emmanuel (German-Polish) Lutheran church Emmanuel Reese street-Rev. Ferdinand Sattelmeler, pastor Preaching in the German language at 10 a. m. Sunday school, 2 p. m.

Grace English Lutheran church (General Synoul), corner Madison avenue and Mulberry street—Rev. Luther Hess Waring, pastor. 9.30 a. m., Sunday school; 10.30 a. m., divine worship; subject of sermon, "Christ's Methods of Work;" 6.45 p. m., Young People's Society of Christian Endeavor; 7.30 p. m., divine worship; Bible study of Acts xxvii, The public is cordially invited.

#### Miscellaneous.

All Soul's Universalist church, Pine street, between Adams and Jefferson avenues—Rev. O. R. Bearchley, paster. Residence, 629 Adams ave R. Bearthley, paster. Residence, 629 Adams avenue. Morning service, 10:30; evening service, 7:30; Sunday school, 11:30, Mrs. S. Benjamin, superintendent. Rev. James D. Tillinghast, state superintendent of Pennsylvania will preach at both services. He will so preach each exhing, closing the services Thursday evening. The public are invited to attend these meetings. Zion United Evangelical church, 14:20 Capouse avenue, Preaching at 10:20 and 2:20 by Zion United Evangelical church, 1470 Caponse avenue, Preaching at 10.30 and 7.30 by the pastor, Rev. J. W. Messenger, Morning subject, "Paul's Method of Winning Men," and evening subject, "Ged's Manner of Warning"; Sunday school, 9.30; Senior Endeavor, 6.30 Sunday evening; Junior Endeavor, 4 p. m., Sunday afternoon; prayer meeting, 7.30 Wednesday evening. All confailly walcome.

All cordially welcome.
Calvary Reformed church, Monroe avenue and
Gibson street—Rev. Marion L. Firor, pastor. Services Sunday, 10.30 a. m., 7.30 p. m.; Sabbath school, 11.46 a. m.; C. E., 6.45 p. m.; evening prayer, 8 p. m.; Catechism, Saturday, 3 p. m.
First Primitive Methodist church, Green
Ridge—Rev. G. Lees, pastor. Rev. James Hey,
of Blakely, will preach morning and evening.
Collections in behalf of missions. A welcome to

Plymouth Congregational church, Jackson street—Rev. P. A. Boyl, pastor. 10 a. m., preaching by pastor; 12 m., Sabbath school; 2.15 p. m., mission Sunday school, Sherman avenue; 6 p. m., Christian Endeavor; 7 p. m., preaching by pastor. All services are in English. Capouse chapel—Preaching at 10.30 a. in. and 7.30 p. m. by the pastor, Rev. L. R. Poster. Sunday school, S p. m.; senior Endeavor, 6.30 p. m.; junior Endeavor, 7.30 o'clock Monday evening; prayer meeting, 7.30 o'clock Thursday even-

ing. Reading room open Friday evening. Everybody welcome to all these services. First Church (Christ Scientist), 519 Adams ave First Church (Christ Scientist), 519 Adams avenue. Sunday services, 10,30 a. m., 7,30 p. m.; Sunday school, 11.45 a. m., subject, "Love"; testimonial meetings Wednesday evenings at 8 o'clock. The church is also open every day during the week. The Bible and all Christian Science literature is kept in its free public reading room. "Science and Health, with Key to the Scripture," by Mary Baker Eddy, will be loaned to investigators without charge. Visitors and letters of inquiry are welcomed and given courteons attention and information free

#### PAN-AMERICAN NOTES.

Five hundred by one hundred and fitty feet are the measurements of the Flectricity Building and the Agricultural Building corresponds to it

The area of the exposition site is 350 acres This includes 133 acres of park lands and lakes in Delaware park, one of the most beautiful parks in the world. The plot is a mile and a quarter north to south and half a mile from east to west.

Forty militon people live within a night's ride of Buffalo. It is expected that a large proportion of these will visit the exposition at some time during its progress. Many will visit it five, ten, or twenty or more times. Niagara Falis will prove a great magnet in drawing to the exposition. Altogether it is fair to expect that the attendance at this first exposition of all the Americas will be the largest in the

Five thousand horse-power of electricity will be moday, 7 p. m.; Wednesday service, 7.30 p. m.; Mission band, Saturday, 2.30 p. m. The mody-elected members of the church council will be installed at the morning service.

Holy Trinity, Adams avenue and Mulberry street—Rev. C. G. Spieler, paster. Services at 10.30 a. m. and 7.30 p. m.; Luther League, 16.30 a. m. and 7.30 p. m.; Luther League, 16.30 p. m.; Sunday achool, 12m.; catechetical instruction, Monday, 7 p. m.; this struction of the water power of Nisgara, the use of gasoline for motive power, of gas both boilens, producing energy; thus giving the Pan-American the greatest variety of sources of power even and principal intermediate stations via D. & H. R. R., at 6.45 and 11.55 a. m., and 2.15, 4.27 (Black Diamond Express), and 11.30 p. m. Sunday, 2.00 p. m.; Sunday achool, 12m.; catechetical instruction, Monday, 7 p. m.; this is the coal regions, via D. & H. R. R. at 6.45 and 11.55 a. m., and 2.15, 4.27 (Black Diamond Express), and 11.50 p. m. For Pottsville, 6.45, 2.18 and 4.27 p. m. For Pottsville, 8.45, 2. second Presbyterian church—Services 10.30 a. m. and 7.30 p. m.; Dr. Robinson will preach 10.30 a. m. and 7.50 p. m.; Lutter League, merning and evening. Topic for the evening, "Eneas, or a Saved Man's Influence." All are cordially invited.

Green Ridge Presbyterian church—Services 10.30 p. m.; mission hard Second Mulberry for operating machinery. Five thousand horse-power will also be generated on the grounds. The service arranged for contemplates the utility invited.

Green Ridge Presbyterian church—Services 10.30 p. m.; Sunday school, 12m.; catechetical instruction, Monday, 7 p. m.; Bible study, Wedding invited.

> Ten million dollars represents approximately the cost of the Pan-American exposition, exclusive of exhibits. The authorized capital stock exposition is \$2,500,000. The authorized and issue is \$2,500,000. The government appropriation is \$500,000. The cost of the Midway is The New York state appropriation is 200,000 and in connection with the New York enilding \$100,000 will be expended by the clay! Buffalo and the Buffalo Historical society. The propriation from states and foreign countries ogether with the cost of buildings to be erected on the exposition grounds by the city of Buffalo and by private citizens will bring the total cost of the exposition up to fully \$10,000,000.

Christ Silences the Pharisees. Matt xxii: 34-46.

J. E. Gilbert, D.D Secretary of American Society of Religious Education.

INTRODUCTION .- Most harmonists place the | new and beautiful epitome of the law in two | events of this lesson before those of last lesson. The inter-denominational committee is responparts. One of them He mentions as first, that is, it naturally precedes the other, namely, love to God with all the heart, and soul and mind. This is in reality a repetition of what Moses said (Deut. vi: 5), in his second giving of the relation between the massages. Of one thing we are certain, the two lessons pertain to the ministry of Jesus in the temple. At Jerusalem law just before his death on mount Nebe (Dout x. 12). It was the same in form that Jesus gave on a certain occasion to a lawyer who infilled even to weariness with teachings and deeds uired the way to eternal life (Luke E: 27) There was eminent propriety in making this among various classes of persons who had been answer at this time, because it affirmed what the Master had said and what all the rabbis bught to have known. Love to God abould indeed, precede every other grace. There is no duty equal to this, and out of this comes all Verses 35 to 40, they question Him, and in the second part. Verses 41 to 46, He questions them, these good qualities that glorify human nature Piety then, in point of time, is first. He wh A question is always a revelation of the one would be right should begin here, and whatever

he does afterward should harmonize with this

NEIGHBOR LOVE (Versor 59 to 40)-Had Jesu paused there He would have been misunderstood and serious consequences would have come to the church in all time. Love to God, so He went on to say, should draw after it love to men. He even used a better word, neighbor, expressing not merely a human being, but one to whom we are related. He had previously explained the word neighbor (Luke x: 26), as denoting any one who needs our assistance. here He defines neighbor love, requiring that it shall be the same in kind and degree as self-love. That shows that He meant not an emotional but a volitional state, a movement of the heart that hestows favors. This law not only enjoing this exercise toward others, but in reality re strains the exercise toward one's self. It place a limit upon all those acts that otherwise might degenerate into selfishness. But what is particularly noticeable is the fact that Jes has one and the same origin. These two love do not spring up and grow separately, but to-gether (1 John iii: 17). And then with master stroke, Josus declared that these laws embedies

CHRIST'S SONSHIP (Verses 41 and 42),--lt wa then the turn of Jesus to ask questions. That was the mode of disputation common in thes the other propounded a matter which his aming onist was expected to consider, a very approprinte mode of measuring strength. Jesus in vired concerning the lawyer's view of Mesnish Vhose son is He? Of course that was a leading usetion. Upon the answer given another would At that time nothing more fully involved th a king according to the predictions of the pro-phets. (Dan. ii: 44). The kingdom was the ondesire of all. The question was, therefore, more important than that put by the lawyer. In asking it Josus had gained a decided advantage. If the genealogy of the Messiah could be known there need be no mistake when He appeared. With great promptness the answer came, observed that Jesus did not satisfy the quibbling son of David." This was in full accord with the Scripture (I Kings, it: t), showing that the great and another is greater. But He gave a Pharisess were not ignorant on this point.

DAVID'S LORD (Verses 43, 44, 45),-The answer was correct. It gave the human lineage of the Jewish Messiah, and that only. In se far it met the boast of the nation who glorified in the fact that they descended from Abraham (John viii: 33), the most illustrious of the pariarche, and that they looked for a restoration a kingdom, over which should reign a son of the most famous king, whose glory had ex-tended among all nations. But this was by no means the more important truth concerning He was to be a Divine Being, the So of God (Psalm ii: 6-1), as well as the son of David. This fact was well known to David imself, who had stated it in one of his temple hymns which had been surg in worship for a thousand years. But the Pharisees had overcked the predicted divinity and laid emphasion the expected one. By thus obscuring the greater and exalting the lesser they had follow into innumerable misconceptions, not the least being a temporal reign of this Messiah with attendant pomp. So Jesus put to them the puzzling question: "If David called Rim Lord, how is He his son?"

FORCED SILENCE (Verse 46),-No one could nswer. A look of astonishment, of confusion and shame spread over the faces of those wit stood about as they found themselves ignorant on such a weighty matter. Students of the Scriptures (John v. 39), every part of which they had examined with minuteness and care. they were compelled to admit that statements concerning Messiah were truthful, but they knew not how to harmonize those state mens. Had these learned men been wise they would have accepted the guidance of the One before them and addressed themselves to the task of adjusting their notions to the whole truth. Instead they tollowed the course which is common in our day—they held to their preenceived opinion and so much of the Scripe supported that epinion, while they rejected what conflicted with it. They were the same unjust critics they had so long been, unwilling, and even unable to see the glory of Jesus, and hoping for a more favorable opportunity to over-come Him. But they were forced to be allent.

REPLECTIONS.-Who was this young man that ad come from Galilee, who was able to meet he wise men, the eminent scholars, of Jerusaem? How is it that He knew more than they of the very law which it was their daily vocation to study and to teach? How could be so casily summarize and so effectively exalt and enforce that law? How did be know the nature and pedigree of the nation's Measiah while they were ignorant? How could be, in short sentences, his open the great national blunder and show the way into the very heart of the new dispensation which would be a spiritual king-dom? How could be do all this without premeditation, meeting casually in the temple, suf-fering their question and offering him, but so doing this that he was left complete master, and they were speechless? There is but one re-ply. The confession of Peter explains it all (Matt. xvi: 10). "Thou art the Christ, the (Matt, xvi: 10). "Thou art the Christ, the Son of the Living God." As He began in boyhood (Luke ii: 40), so He ended His life, displaying superhuman wisdom (John

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# SOLE AGENTS.

Lehigh Valley Railroad. In Effect Nov. 25, 1900.

Geneva and principal intermediate stations, via D. L. & W. R. R., 8.05 a. m.; 1.03 and 2.10

For Geneva, Rochester, Buffalo, Niagara Palls, Chicago, and all points west, via D. & H. R. R. 11.56 a. m., 3.33 (Black Diamond Express), 7.48, 10.41, 11.30 p. m. Sundays, D. & H. R. R. 11.55, 8.27 p. m. Pullman parlor and sleeping or Lebigh Valley parlor cars on all trains between Wilker-Barre and New York, Philadelphia, Buffalo and Sus-

pension Bridge.

BOLLIN H. WILBUR, Gen. Supt., 26 Cortland street, New York.

CHARLES S. LEE, Gen. Pass. Agt., 26 Cortland street, New York.
. W. NONNEMACHER, Div. Pass. Agt., South Bothlehem, Pa. For tickets and Pullman reservations apply to 09 Lackawanna avenue, Seranton, Pa.

Delaware and Hudson In Effect Nov. 25, 1900.

Trains for Carbondale leave Scranton at 6.20, 7.63, 8.68, 10.15 a. m.; 12.60, 1.29, 2.44, 3.52, 5.27, 6.25, 7.67, 9.15, 11.15 p. m.; 1.16 a. m.

For Honesdale—6.20, 10.13 a. m.; 2.44 and

For Honesdale—6.20, 10.13 s. m.; 2.44 and 5.29 p. m.
For Wikes-Barre—6.45, 7.48, 8.45, 9.38, 10.43, 11.55 s. m.; 1.28, 2.18, 3.30, 4.27, 6.40, 7.48, 10.41, 11.30 p. m.
For L. V. R. R. points—6.45, 11.55 s. m.; 2.18, 4.27 and 11.30 p. m.
For Pennyivania R. R. points—6.45, 9.88 a. m.; 2.18 and 4.27 p. m.
For Albany and all points north—6.20 a. m. and 3.62 p. m.
SUNDAY TRAINS.
For Carbondale—9.00, 11.33 s. m.; 2.44, 3.52, 5.47, 10.52 p. m.
For Wilkes-Barre—9.58, 11.55 s. m.; 1.58, 2.28, 6.27, 8.27 p. m.

27, 8.27 p. m.
For Albany and points north—3.32 p. m.
For Honesdale—9.00 a. m. and 3.52 p. m.
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Central Railroad of New Jersey.

Stations in New York-Foot of Liberty street, R., and South Ferry, TIME TABLE IN EFFECT NOV. 25, 1900. Trains leave Scranton for New York, Newark Elizabeth, Philadelphia, Easton, Bethlehem, Al lentown, Mauch Chunk and Waite Haven, at 8.33 a. m.; express, 1.10; express, 3.55 p. m. Sun a. m.; express. 1.10; express. 3.50 p. m. Sundays. 2.15 p. m.
For Pittaton and Wilkes-Barre, 8.30 a. m., 1.10 and 3.50 p. m. Sundays. 2.15 p. m.
For Baltimore and Washington, and points South and West via Bethlehem, 8.30 a. m., 1.10 and 3.50 p. m. Sundays. 2.15 p. m.
For Long Branch, Ocean Grove, etc., at 8.30 a. m. and 1.10 p. m.
For Reading, Lebanon and Harrisburg, via Allentown, 8.30 a. m. and 1.10 p. m. Sundays. 2.15 p. m.

2.15 p. ns.
Por Pottsville, 8.30 a. m. and 1.10 p. m.
Through tickers to all points east, south an west at lowest rates at the station.
H. P. BALDWIN, Gen. Pass. Agt.
J. H. OLHAUSEN, Gen, Supt.

Delaware, Lackawanna and Western. In Liffcet Dec. 2, 1990.

In liffect Dec. 2, 1000.

South—Leave Scratton for New York at 1.40, 3.00, 5.30, 8.00 and 10.00 a. m.; 12.55, 3.33 p. m. For Philadelphia at 8.00 and 10.05 a. m.; 12.55 and 3.33 p. m. For Strondsburg at 6.40 p. m. Milk accommodation at 2.40 p. m. Arrive at Hoboken at 6.30, 7.18, 10.28, 12.08, 8.15, 4.48, 7.19 p. m. Arrive at Philadelphia at 1.04, 3.23, 6.00 and 8.63 p. m. Arrive from New York at 1.10, 4.05 and 10.23 a. m.; 1.00, 1.52, 5.43, 8.45 and 11.20 p. m. From Strondsburg at 8.05 a. m. North—Leave Scranten for Builale and intermediate stations at 1.15, 4.10 and 9.00 a. m.; 1.55, 5.48 and 11.35 p. m. For Oswego and Syracuse at 4.10 a. m. and 1.55 p. m. For Montroe at 9.00 a. m.; 1.05 and 5.48 p. m. For Montroe at 9.00 a. m.; 1.05 and 5.48 p. m. For Montroe at 4.00 and 10.10 p. m. For Builale at 1.25, 2.55, 5.43 and 10.00 a. m.; 3.30 and 8.00 p. m. From Oswego and Syracuse at 2.55 a. m.; 12.35 and 8.00 p. m. From Nicholson at 7.50 p. m. From Nicholson at 7.50 a. m. and 6.00 p. m. From Nicholson at 7.50 a. m.; and 6.00 p. m. From Nicholson at 7.50 a. m.; and 6.00 p. m. From Nicholson at 7.50 a. m.; and 6.00 p. m. From Nicholson at 7.50 a. m.; and 6.00 p. m. From Nicholson at 7.50 a. m.; and 6.00 p. m. From Nicholson at 7.50 a. m.; and 6.00 p. m. From Montroes at 10.00 a. m.; 2.30 and 8.00 p. m. From Montroes at 10.00 a. m.; 2.30 and 8.00 p. m. From Montroes at 10.00 a. m.; 2.30 and 8.00 p. m. From Montroes at 10.00 a. m.; 2.30 and 8.00 p. m. From Montroes at 10.00 a. m.; 2.30 and 8.00 p. m. From Montroes at 10.00 a. m.; 2.30 and 8.00 p. m.

m. From sentroes at two a. m.; 2.55 and 8.69 p. m.

Bloomsburg Division—Leave Scranton for Northumberland, at 6.45, 10.05 a. m.; 1.55 and 5.50 p. m. For Plymouth at 1.05, 3.40, 8.50 p. m. For Kingston at 8.10 a. m. Arrive at Northumberland at 9.35 a. m.; 1.10, 5.00 and 8.45 p. m. Arrive at Ringston at 8.52 a. m. Arrive at Plymouth at 2.00, 4.32, 9.45 p. m. Arrive in Scranton from Northumberland at 9.42 a. m.; 12.35, 4.50 and 8.45 p. m. From Ringston at 11.00 s. m. From Plymouth at 7.55 a. m.; 3.20, 5.35 p. m.

SUNDAY TRAINS. South-Leave Scranton 1.40, 3.00, 5.50, 10.05 a. m.; 5.35, 5.40 p. m.
North—Leave Scranton at 1.15, 4.10 a. m.; 1.55, 5.48 and 11.55 p. m.
Bloomsburg Division—Leave Scranton at 19.55 a. m. and 5.50 p. m.

RAILROAD TIME TABLES. RAILROAD TIME TABLES.

PENNSYLVANIA

bury, Harrisburg, Philadel Baltimore, Washington and Pittsburg and the West. S p. m., week days (Sundays, 1.58 p. m.) for Sunbury, Harris-burg, Philadelphia, Baltimore, Washington and Pittsburg and the West. For Hazleton, Potts-

ville, Reading, &c., week days. 27 p. m., week days, for Sunbury, Hazleton, Pottsville, Harrisburg, Philadelphia and Pittsburg.

J. B. WOOD, Gen. Pass. Agt. J. B. HUTCHINSON, Gen. Mgr. New York, Ontario and Western R.R. TIME TABLE IN REFECT SUNDAY, DEC. 50,

North Bound Trains. Leave Curbondale. Cadosta, 11.29 a. m. Arrive Carbondale 6.40 p. m. South Bound. Leave Cadosia. Leave Carbondale. 7.00 a. in. 8.34 p. m. only, North Bound. Leave Carbondale. Arrive 2.05 p. m Leave Scranton. 8.30 a. m. 7.00 p. m. Leave Scranton.

5.00 p. m. Arrive Carbondale 7.40 p. m. Leave Leave Carbondale. Scranton.

4.30 p. m. 7.00 a. m. 7.40 a. m. 6.35 p. m. Trains leaving Scranton at 10.40 a. m., daily, and 8.30 a. m., Sundays, make New York, Cornwall, Middletown. Walton. Sidney, Norwick, Rome, Utica, Oncida and Oswego connections. For further information consult ticket agents.

J. C. ANDERSON, Gen. Pass. Agr., New York.

J. E. WELSH, Traveling Passenger Agent, Scranton. 4.10 a. 10

Erie and Wyoming Valley. Time Table in Effect Sept. 17, 1900. Trains for Hawley and local points, connecting at Hawley with Eric railroad for New York, sewburgh and intermediate points, leave Scranon at 7.00 a. m. and 2.25 p. m.

Trains arrive at Schinton at 10.30 a. m. and

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